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CURING AND BEWITCHING

753 Illness and death were occasioned in four ways: by bad
761 dreams, by the loss of the soul, by the intrusion of a disease ob-
787 ject brought about by witchcraft, and by natural causes, old age and violence.[25] The most common cause was bad dreaming: such disorders as bowel complaints, diarrhoea, colds, pains in the chest and side, were attributed to it. Loss of the soul was also [774] common, but less so: this brought fainting spells. Soul loss was due solely to having dreamed of the dead: dead relatives came to persuade the dreamer to join them. Since these two concepts cover practically all cases, Last Star's declaration was justified that "it was always by dreaming that one got sick."

753 Dreaming wrong meant dreaming of certain things, mostly
787 unspecified, contact with which in the dream brought it about that one acquired an illness. These illnesses were forever afloat in the world around. They were the blood, the sum of all dis- [773] eases, which gushed from the ground at the time of creation despite Cipas' efforts to stem it (p. 347). Since bad dreams which caused illness were also defined as those of the evening and dawn, when the spirit birds fought and bloodstains were everywhere (p. 248), it seems probable that this ancient heritage of blood-disease was meant. The acquisition of such illness was not in any way due to spirits, whether by the spirits' own activity or a shaman calling on his familiar to inflict disease. Spirits were con-
756 cerned only in that they had taught each shaman his cures.

The shaman's part in curing was that of one who had the power to draw out the particular illness, because a revelation had been made in his dreams. During the course of the cure he was not possessed, nor did he so much as call on his familiar for aid. [755] He blew, breathed, and sucked on the patient, and brushed with the hand, to allay the fever and pain and to draw the illness from him. But he did not suck out a disease object.

753 It is doubtful that this should be included with the classical

[762] [25] We may remark incidentally that our informants knew of no cases of suicide.

There was no belief comparable to that of the Pima that death was due to Sun and Night (Russell, *Pima Indians*, pp. 193, 251).

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cases of "illness by intrusion." The illness was thought of as due 753
to the contamination of the dream. Illnesses were ever present,
as we might say of pandemic diseases. They had no concrete
form to be sucked out as an object. We can hardly speak here of
contrasting theories of disease: soul loss *versus* intrusion.

The loss of the soul was suggested as the cause only when the 753
symptoms were of one kind, fainting spells; when it was assumed 774
the patient had dreamed of the dead. Such a person would be in 787
apparent good health, when suddenly "he thinks he turns around 828
and sees a dead relative coming, and there! he is dead," i.e.,
faints.

W——, a boy of fourteen, said that whenever he has fainting spells, his dead relatives appear to him; always two or three old men together. They talk to him, saying, "Come on; come along with us." His dead grandfather is the principal visitor. He also said that when a little child, he saw a ghost, dressed in white, seated on the spot where later his uncle was cremated. This ghost kept on nodding her head with its long hair.[26]

Illness and death due to manifest physical causes were regard- 761
ed as of natural origin, even though the occasion of accident or [753]
wounding was held the result of non-physical influences. In answer to the direct question whether natural deaths did not occur, Kutox replied in the affirmative: in old age, but they were very rare (naturally, since few survive to old age). Of them they said "their heart pulls down," 'iwana'l,g.

In all cases it was held that

before a person dies, while he is sick, they say the soul is already gone. During his sickness, his soul wanders in all the places the man has been on his hunting trips. After the soul gets tired, it makes up its mind that it is going to the land of the dead. Then, when the soul goes there, the man dies. [774]

It was not fully specified what things it was dangerous to 753
dream about beyond the conflict of the spirit birds (p. 248), but 787
several plants were mentioned. One called i'icama'c, "root [824]
wood," was a vine, which, growing beside a tree, made the tree
twist. If one dreamed of this, or went near enough to smell it, he
became entirely paralyzed and his body was sensitive to the
touch. If this root be placed in the sun, it wiggled; so with the

[26] These "fainting spells" are apparently epileptic seizures. This is the lad who as a child could understand the language of dogs (p. 240).